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Abul Qasim Qushayri and Cultural Life in the Khalifat

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ANNOTATION

The article describes the life of the famous Sufi, scientist and thinker Abulkasim Abdulkarim Kushayri, who lived in the X-XI centuries, reveals the socio-political environment and cultural life of the caliphate, as well as historical processes. In particular, from the standpoint of the history of philosophy, the socio-political situation of that period, the influence of the Shafi-Asharite school in shaping the worldview and scientific heritage of Kushayri, including the thinker's interest in Sufi teaching, are analyzed.

KEYWORDS: social and political environment, cultural life, Sufism, understanding, state, Islam, thinking, Shafiism, Asharism, Hanafism.

INTRODUCTION

When studying the personality of Abulqasim Abdulkarim Qushayri, a famous scholar of the Eastern Renaissance, a bright representative of Islamic thought, a spiritual teacher of many representatives of Sufism, it is necessary to have an understanding of the period in which he lived, the socio-political environment and cultural life at that time.

Allama's full name is Abdulkarim bin Havozi Abdulmalik bin Talha bin Muhammad al-Naisaburi Abulqasim al-Qushayri al-Naisaburi. Abul Qasim Qushayri was originally from Khurasan, and was born in Rabi'ul-Awwal 376 Hijri (July 986 AD) in the city of Ustuvo, near Nishapur, in the north-east of Iran, in a wealthy family. His ancestors were Arabs. The city of Ustuvo was considered the richest cultural center in the eastern part of the caliphate until the Mongol invasion in the 13th century.

MAIN PART

Qusayri's lineage goes back to the Bani Qusayr tribe, which was originally Arab and settled in Khorasan. Allama's mother was from the Arab tribe of Bani Sulaym, a virtuous woman and a scholar [1:166]. Qusayri's uncle, Abu Aqil al-Sullami, owned several villages in the Ustuvo region and was also a well-known scholar of hadith. It was his uncle who was one of the first to mentor him in the field of theology when he was young.

Little is known about the thinker's youth. It is known that when he was young, he learned the Arabic language, eloquence, and etiquette from Abul Qasim Al-Olimani [2:205]. At the same time, he mastered martial arts, horse riding and archery. Since Qushayri's father died when he was young, he was forced to make independent decisions from childhood, relying only on his intuition and knowledge.

When Qushayri reached the age of fifteen, he came to Nishapur, the capital of Khurasan, to learn accounting and business management in order to reduce the taxes collected from his village. As he was a teenager from a remote village, he was far from the religious and philosophical thoughts and currents of that time. Therefore, influenced and strongly impressed by supporters of different schools and currents with different philosophical, ideological and religious views in Nishapur, modern Qushayri became more interested in religious and philosophical sciences and began to study them. In 1001, he joined the famous school of Sufism founded by Abu Ali Daqqaq (1015 CE) and started studying Sufism. Seeing the young man's talent, Daqqoq focuses on teaching him. Qushayri became his teacher's favorite student and later his successor. Abu Ali Daqqaq even marries his student to his daughter Fatima (1001-1088 AD) and Qusayri becomes his son-in-law [1:166].

Russian researcher V.A.Drozdov in his article, relying on the work of R.Gramlich, demanded that Daqqogh's students first of all learn Islamic rules. Therefore, Qushayri did not study Sufism, but spent most of his time studying the works of famous jurists and muhaddiths, learning fiqh and aqeed lessons [3:244]. At the same time, Qushayri began to participate in the lectures of Bakillani (1013 AD), the most prominent scholar of the jurist and Ash'ari school.

After the death of Qushayri's teacher Daqqoq, he began to lead the meeting of Sufis in his school - majlis ut-tazqir. In addition to teaching at the madrasa, he devotes two days a week to writing books. From now on, Sullami will be his murshid and spiritual teacher. Abu Abdurrahman Muhammad bin al-Husayn al-Sullami (942-1021) is a major representative of the Khurasan school of Sufism, the author of many classical Sufic works, in particular, the hagiographical work "Tabaqat us-Sufiya" (Levels of the Sufis). However, the new murshid of the thinker left this world a year after the death of Abu Ali Daqqaq. That is why Qushayri considered his first teacher as his spiritual mentor and murshidi until the end of his life. Thus, after Sullami's death, Qusayri became one of the most prominent religious figures of Khurasan.

While managing his teacher's school, in 1019 Qushayri finished writing a large commentary on the Holy Qur'an called "Latoif ul-isharat fil-Qur'an" (Subtle hints in the Qur'an). This interpretation causes his reputation as a scholar to increase among scholars and his school to become famous. Allama's contemporary, the poet Abul-Hasan al-Bakharzi (1075 CE), after attending his lectures, wrote about him in Dumyat ul-Qasr (The Puppet of the Palace): "If he had struck the rocks with the whip of his reproofing words, they would have melted; if Iblis had heard his sermons, he would have believed and accepted the true religion" [3:233].

Qushayri travels a lot to holy places and shrines in Islam in order to collect hadith. After he finished writing the commentary on the Qur'an, he went on a pilgrimage accompanied by the Shafi'i jurist Abu Muhammad Juwaini (1043 AD) and the scholar Abu Bakr al-Khusravgiri (1066 AD).

Throughout his life, the thinker had mostly friendly relations with jurists and scholars. Among his interlocutors were the great Sufism scholars Daqqaq and Sullami. At the same time, he also had a reputation among religious scholars with conservative views, far from the Shafi'i-Ash'ari sect. After returning from Hajj in 1046, Qushayri began to teach the science of hadith and soon became the most influential religious scholar in Nishapur.

Tajiddin Subkii cites an incident related to Qushayri's intuitive knowledge. The thinker's son falls seriously ill. Qusayhri saw a divine vision in a dream and six healing verses from Surahs "Tawba", "Yunus", "Nahl", "Meraj", "Shuaro" and "Fussilat" were revealed to him. According to the legend, due to this vision, the son of Qusayri was cured, and since then the verses of these surahs have been used in the practice of Sufism to treat the sick.

According to legends, Qushayri's main rival was Abu Sa'id Maikhani (1049 CE), a Sufi from Khurasan who was a supporter of saqr, that is, drunkenness in Sufism. According to the book "Asrar al-tawhid fi maqamot shaykh Abu Sa'id" (Secrets of divine unity in the status of Shaykh Abu Sa'id) written by Muhammad Maikhani, the grandson of the famous Sufi Abu Sa'id Khair, between 1178 and 1200, Abu Sa'id went to Nishapur and visited him when he was teaching at the Qusayri school. According to this source, Qushayri forbade his students to attend Abu Said's lectures due to ideological conflicts. The reason for this is that Qushayri is a supporter of moderate Sufism, who believed that Sufism should be within the framework of Sunni teachings and Sharia. His firm position on this issue caused a conflict between the two leaders of Sufism. After some time, relations between the Sufis improve and students appear who attend the classes of both Sufi schools.

This story of the relationship between the two Sufis mentioned above is similar to the story of the relationship between the famous Iraqi mystics Mansour Hallaj and Junayd al-Baghdadi. Although these stories seem interesting, their authenticity is highly questionable. According to R. Gramlich, this story about the relationship between Qushayri and Abu Said is nothing more than a beautiful legend describing their personalities. Moreover, Qushayri never once mentioned or referred to Abu Sa'id in his works.

Qusayri's teacher, Abu Ali Daqqaq, in turn, was educated by Shibli's student Abul Qasim al-Nasrabazi (977 AD), the main representative of the Iraqi school in Khurasan. Abu Bakr Dulaf bin Ja'far al-Shibli (861-946 AD) is a prominent representative of a unique Iraqi school of Sufism based on Jazb, and is a close student and follower of Junayd Baghdadi and Mansur Hallaj.

In the analysis of the formation of a certain thinker's thinking in the history of philosophy, one cannot exclude the historical conditions specific to that period, which played a role in the formation of his personality. Consequently, in the Arab caliphate where Qushayri lived, the representatives of religious and philosophical currents were closely connected with the political changes and processes taking place in the state. Moreover, in most cases, they were the main ideologues and leaders of political changes.

The political events of that time were full of dramatic changes. The representatives of the Buwayhi dynasty from the region near the Caspian Sea gained power in Western Iran and Iraq (932-1055 AD). This dynasty is founded by the brothers Ahmed, Hasan and Ali. Their father, Buwaih, was a descendant of the Iranian king Bahram Ghor, and was the chief of the militant tribes in Daylam (mountainous part of Gilan province). That is why they are also called Dailami in the sources. In 930, Buwayh became independent from the Somanites and joined the Pilgrims. Mardovij (928-935), the ruler of the Ziyari, appoints Buwayh's son Ali as the governor of the city of Karaj, and appoints Ahmad and Hasan as military commanders. After the Buwayhis conquered the eastern regions of Iran and Iraq in 932-945, Caliph Al-Mustakfi Billah (Abdullah) (944-946 AD) was forced to appoint them as viceroys of the regions they conquered. They begin to call themselves Shahanshah, like the ancient Iranian kings.

The Buwayhis patronize literature and science, including building libraries and madrasas in Shiraz, Ray, and Isfahan. This state did not have a single government, and the conquered territories were divided between

different rulers. At the same time, the state did not have an official capital, because power was transferred to the city ruled by the most powerful ruler at that time. Despite the fact that such a system of government is a weak point of statehood, it created an opportunity for the development of science and art. After all, every ruler was concerned about the prosperity and development of his city and sought to attract writers and scientists to his palace. An observatory was built in Baghdad, and the most prestigious and famous scientists of the caliphate - philosophers Ibn Sina, Miskawayh, poet Firdausi, geographer Istakhri, mathematician and astronomer Nasavi, literary critic Tawhidi, etc. were received in the palace. Courtiers and statesmen also became high-level and learned due to the efforts of politicians. At the same time, the court was distinguished by the large number of scholars rather than religious scholars. Representatives of the intellectual class, including Qushayri, had a very high status. Both the people and the authorities listened to the scholars who had a high position.

On the other hand, the Abbasid caliphs lost their real power and authority when they submitted to the Buwayhis. The caliphs retain their sphere of influence on the Islamic world only in the mental and intellectual sphere. In 1017, Caliph al-Qadir (991-1031 AD) issued a special decree demanding the Mu'tazilites to completely renounce their teachings. He threatens the Mu'tazilites with punishment if they do not obey. In the country, all sects except Sunni Islam are declared as heresy, they are cursed from mosque minarets, expelled from the state and executed.

In the same year, he compiled a "Treatise" based on the Hanbali sect and signed by the most respected Hanbali scholars. It will be solemnly announced at the Caliph's Palace in Baghdad. This document is called "ar-Risolat ul-Qadiriya" and is the first law of official importance in the history of Islam. The main provisions of this document are confirmed again during the time of Caliph al-Qaim (1031-1075 AD), who was on friendly terms with Qusayri.

The purpose of writing this "Tripple" was not only to declare Mu'tazilism as a heresy, but also to stop the activities of Fatimid missionaries who entered the Shiite areas of Baghdad and propagated the Ismaili sect. This document criticized all forms of Shi'ism, including Mu'tazilism and even Ash'arism. The reason for criticizing Ash'arism was that it was seen as a threat to the traditional faith because it compromised with the Mu'tazilites. Thus, the promotion of any Shi'ite movements and the teaching of Mu'tazilism was prohibited, and under the influence of the Hanbalis, showing respect to the companions of the Prophet, peace and blessings of God be upon him, was emphasized as the duty of true believers.

According to von Grünebaum, Sufism was also influenced by socio-political changes: during the late Buwayhi period, Sufis began to see Sharia as a prerequisite for enlightenment in Sufism, and also began to call theologians to recognize Sufic forms [4:146]. This situation is connected with the weakening of the influence of the Hanafis, the fall of the Sharia under the influence of the Sufis, the emergence of a difference between the beliefs of scientists and ordinary people, and the opposition of the Hanbalis to science. All of these correspond to the period of Buwayhi rule. Therefore, there is a need to create a mystical concept for the common people, supported by Sunni scholars, compatible with faith and Sharia. It is this desire that explains Qushayri's desire to include Sufism within the framework of Sunni Islamic faith, regardless of what it is.

Along with Sufism, Ash'ariism was persecuted despite its criticism of Mu'tazilism and sectarianism. However, the main threat to these movements was not from the Buwayhi dynasty and the Abbasid caliphs, who lacked political influence. As a result of the sharp political changes of that time, when the nomadic people - the Seljuks - came to power, the representatives of the non-orthodox Sunni sects faced difficult times.

Due to the struggle for the throne that started in the country after the death of Adududdawla, the Buwayhis weakened, and in 1029, the eastern part of the country was occupied by Mahmud Ghaznavi. In 1055, as a result of the invasion of the Seljuks, the rule of the Buwayhi dynasty was completely ended. The nomadic Seljuks were a little behind in development compared to the Buwayhis. Turkic tribes accepted Islam later than the Persians, and unlike the Buwayhis, their goal was to expand the territories towards the East under the banner of Islam. The main goal of the Turkic tribes was to occupy Afghanistan and India.

Despite their military power, the Seljuks managed to establish themselves firmly in the territories they conquered for a certain period of time. Because they did not have a centralized authority, the people of the occupied territories soon began to rebel and seek independence. By this time, the inhabitants of these lands accepted Islam and became part of the Muslim community. Now the government needs religious scholars to strengthen its position and prove its legitimacy and support from the population. In such a social situation, only a single religion served to unite different peoples into a community. The representatives of the state and authorities realized this. That is why the state began to pay more attention to theology. The main goal of the Seljuks was to strengthen Sunnism, to strengthen it with intellectual means. This is evidenced by their introduction of honorary state titles such as *rukn ud-dawla* - "pillar of the state" and *rukn ud-din* - "pillar of religion".

Abu Nasr Kunduri Nishapuri (1021-1064), who was a Hanafi during the reign of the Seljuk sultan Toghrulbek (1038-1063), was appointed as a minister. He orders the cursing of the Rafizis in the Friday sermons and then the cursing of the Ash'arites. As we said above, Abul Qasim Qushayri, as the leader of the Shafi'i-Ash'ari community in Nishapur, participates in the conflict between Hanafis and Shafi'is in the city. In 1045, he signed a fatwa addressed to the Hanafis, in which he emphasized that the Ash'ari teaching is in accordance with the Sunnah and Sharia, and opposes the Mu'tazilites, Rafizis, Kharijites and Muslims who introduce heresy into the religion.

CONCLUSION

Qushayri was not afraid of the possible persecution and bad consequences that could be organized against him, and in 1054 he wrote a treatise called "Shikayat ahli Sunna" (Complaint about the Misfortunes of the Sunnis) and sent it to the scholars of different countries. In this treatise, he asserts that the Ash'ari condemn all forms of apostasy, that the Qur'an is not created, and that it is the word of God. In this treatise, the thinker presents arguments against the Mufasimites, the Qadaris, the Karromites and the Mu'tazilites. He says that if people do not have understanding and knowledge about the knowledge of the Word and faith, they are not believers, but simple imitators. As the ideological leader of the Ash'aris, Qushayri was arrested and thrown into the fortress of the city of Kohandiz near Nishapur for several weeks. However, he is soon freed by his supporters.

In order to study the scientific heritage and philosophical views of Qushayri, there is a need to analyze the sources from a historical and philosophical point of view. When studying the views of the thinker from the point of view of the history of philosophy, first of all, the fact that most of the works have been lost, and some of them have not yet been translated, complicates the research work. This requires obtaining copies of Qushayri's works from world libraries.

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